

THE
English Prelates
Practizing the Methods and RULES
OF THE
JESUITS,
FOR
Enervating and altering the *Protestant*
Reformed Religion in ENGLAND; and
Reducing the People to POPERY.

Plainly Demonstrated by a Reverend and godly Divine.

Take heed to thy self, that thou bee not moved by following them, after that they
bee destroyed from before thee, and that thou inquire not after their gods;
saying, how did these Nations serve their gods? Even so will I do likewise,
Deut. 12. 30.

Though thou *Israel* play the Harlot, yet let not *Judah* offend, and come not yee
unto *Gilgal* as her go yee up to *Bethaven*, &c. *2. Reg. 23. 13.*

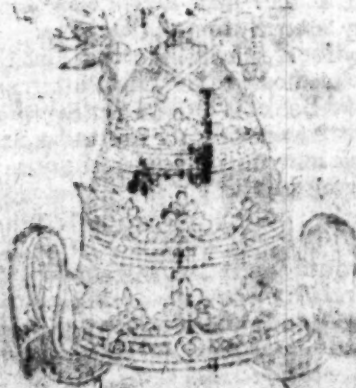


Printed in the Year, 1664.

31

RESULTS

THE RESULTS of the
ANALYSIS of the
SILVER and GOLD
COINAGE of the
UNITED STATES
MINT, 1851.



Printed in the Year 1851.

The English Prelates practising the Methods and Rules of the Jesuits, for enervating and altering the Protestant reformed Religion in England, and reducing the people to Popery.

Quest. **H**ow doth it appear that the English Prelates do design the alteration of Religion amongst us here in England?

Ans. As face answers to face in a mirror, so the practices of the Prelates in England do symbolize with the Rules and methods of the Jesuits; who hope to accomplish that by sleight of hand, which they cannot effect by force and down-right blows.

Adam Courten a Jesuit of *Adrian*, and a great Politician, in *Courten Politic*, his second Book of *Politics*, hath laid a Plot for the cheating of a people of the true reformed Religion (which should be dearer to them than ten thousand worlds) by sleight of hand, and the serving in of Popery again upon them, by art of *Legerdemain*; that they shall neither know nor see who hurries them, till they be utterly ruined, *Nob. 4. 11.*

The Method for accomplishing of this (which certainly is one of *Satan's* methods) he laies down in certain Rules in his fore-mentioned Book of *Politics*. Let English-men and Protestants observe how exactly, the late and present Prelates of England, have moved and acted according to those Rules, and then judge of their designs.

1. Rule.

The Jesuits first Rule is this; To proceed as Musicians Do, in tuning their Instruments; who proceed gradually, straining their strings with a gentle hand, and setting them up by little and little. Or as Physicians do in curing diseases, who abate venious humours by degrees and pauses.

(2)
This Rule hath been diligently observed and practised amongst us both for the *destructive* and *adductive* way; for the *destruction* of the true Religion, and the advancing of the *false*; The English *Parlates* (though some of them are more violent and hot-headed than others) have learned this policy, to proceed by *degrees* and *pauses*.

1. And first for the *Destruction* of the true Religion, and eating out the vitals and power of godliness, though that be their great design, yet as to the *execution* of it, they must go *warily* and gradually to work: It would make too great a *noise* (now that so much Gospel light is broke forth) to suspend all the Orthodox *Powerful Preachers* in the *Land* at once; and therefore they will proceed by *degrees*; And first suspend all *Disturbers*, who boggle at the *Service-book*, and *Ceremonies*, then after a little *pause*, put down all *Lollards* as an order of *Vagrants*, not to be tolerated in the Church. (Some of our *zealous Bishops* have already presumed to suppress divers choice profitable *Lollards*.) When this is done, they will forbid all faithful *Ministers* to preach in their own *Parish-Churches* upon week-daies (the *Jesuits* and *Parlates* being both bitter enemies to sound and *powerful Preaching*). Next, they will *inhibit* Preaching upon the *Sabbath Day* in the afternoon under pretence of advancing *Catechizing* by that means, and yet within a little while after, all *Catechistical* exposition shall be inhibited by these *Soul-destroyers*, and able men tyed to the bare words of the *Primmer-Catechism*; Nay, have they not forbidden all praying, save in the words of the *Canon*? and are they not of the same spirit still? to wit, enemies to the Spirit of God, both in *Preaching* and *Prayer*? What can any ingenious man think the design of all this should be, but to rob us of true *Evangelical Preaching* and *Praying*? and thereby at length of the *Gospel* and True Religion? Onely these men will do it by degrees for fear of *noise* and Tumult; they will do it so, as *we shall neither know nor see*.

2. And then for the *Adductive* way, the *Rebuilding* of the *Romish Babel* among us; do they not proceed by the same steps, as if the *Jesuits* and they were animated by one soul?

First,

First, They rightly urge the practice of the old *Ceremonies*, beyond the intention either of *Law* or *Canon*: yea, they bring in an *Idolatrous* fardel of new *Papish Superstitions*, without warrant either of *Law* or *Canon*, but their own paper *Injunctions*, imposing them on Ministers and People, but yet by pauses and degrees.

The *Communion-Table* must be first raised in.

Soon after it must be set in an *Altar-posture*.

Then all must be compelled to come and kneel before it, or not receive the *Sacrament*.

Then it must be cried up as the *Sacred Sanctuarium*, the place of Gods chief residence upon earth, the seat and throne of Gods Majesty.

And upon this Consideration, all mens faces in prayer must be turned towards it. *Men may, yea must, (say some) adore and bow before it, &c.*

What (I pray you) should the design of all this be, but since the *Altar*, to bring in the *Papish Sacrifice*, and with their *wooden* worship the *Beaten God*? Surely they will do it by degrees. They will reconcile us to *Rome* by degrees, and in a cunning way, that we may neither know nor fear.

Secondly, I may further add their making null and void the *Ordination* of so many godly *Ministers* (who were ordained by *Presbyters* alone, without a *Diocesan Bishop*) and their ascribing more virtue to the *Papish Antichristian Orders* of the *Church of Rome*, than to *Ordination* by Protestant *Presbyters*; for *Papish Priests*, when they turn *Protestants*, are not re-ordained. By this means our *English Prelates* do undermine and supplant all the reformed Churches in *France*, *Ireland*, *Scotland*, &c. where they have no *Diocesan Bishops* to ordain *Ministers*, and if their *Ministers* be not lawfully called, then they have no true Churches, *Baptism*, *Ordinances*, &c. And will not this (think you) contribute much to the rebuilding of *Rome* amongst us, and reconciling of *England* to *Rome*; which (at length) men will be forced to go for a lawful *Ordination* (according to these mens *Papish principles* and practices) for if *Ordination* by *Presbyters*,

gna Presbyters be held unlawful (which yet the most learned and judicious of the *Protestant Bishops* have proved to be lawful, and therefore not to be iterated) then we must have recourse to the *Pope* and *Church of Rome* (for a lawful ordination) from whom, as from the fountain our *Lordly Diocessans* derive their exorbitant *Ecclesiastical Power* and Jurisdiction over the *Ministers* and *Flock of Christ*, and not from the *Scriptures*, nor the *Church of Christ*.

Again, as the *Prelates* have practised the *Jesuits Rule* (for altering Religion) in *Discipline* and *Ceremonies*, so they have likewise observed it in *Doctrines*: First, they will bring in the *Arminian Doctrine*, and the *Cassandrian-Grotian Divinity*, and then they know that down-right *Papish Doctrine* will easily follow. Let the *Serpent* but winde in his head, he will soon work in his whole body: Let *Arminianism* but obtain Countenance and Licence in the *Kingdome*, our *Universities*, *Schools*, *Pulpits*, *Presses*, will soon be filled with *Papish Doctrines*. Witness the publishing of so many points of *Papery* one after another, especially those two (which you may frequently meet with in the Books of *Dr. Hammond*, *Dr. Bramhall* now *Primate of Ireland*, and *Dr. Jeremy Taylor*, now a *Bishop* in that *Kingdome*, and of other *High Prelatists*) namely: *That the Pope is our Antichrist*: And *that the Church of Rome is a true Visible Church*. *Alta sic surgunt mania Roma*. Thus according to the *Rule* of their Masters the *Jesuits*, they seek to re-establish *Rome* by degrees here in *England*, and to do it so as wee may not know her see. So much for *Conscience first Rule*.

III. *Rule propounded by the Jesuit*.

His second *Rule* is this, *To press the examples and practices of some eminent men, as a good means to draw us to rightness*.

And is not this *Rule* likewise well observed by our *Prelatist* men? They dazzle the eyes of the meerer, and less judicious people, with the practices of some noble and learned persons: If any begin to litle, or be troubled at the matter, and cannot swallow down the *Servien-book* and *Papish Ceremonies* and observations, they presently answer, *My*

Lord

(11)
Lord Bishop doth thus and thus: and my *Lords Grace of Canterbury* doth thus and thus. The *Knights* of the most noble order of the *Garter* bow *versus Aliens* towards the *Altar* at their *Installation*. His *Majesties* Chappel is thus and thus adorned, many honourable *Lords* do observe these *Orders* and *Ceremonies*. The learned *Doctors* of the *Universities* are conformable therunto. Such a zealous *Minister*, is Re-or-
dained by a *Diocessan Bishop*, and now reads the *Service-book*.
 Such a *Swift Professor* is present when the *Service-book* is read, and the *Ceremonies* practised: And what, will you be wiser than so many noble persons, so many reverend *Prelates*, so many learned *Doctors*, so many eminent famous *Preachers* and *Professors*? By these, and the like pretences, they cast a mist before the peoples eyes, and sordazle them that they cannot, or will not see that *Jesuitical* design that is carried on for *Altering Religion*.

A. C. Speech in
 Star-Chamb.
 p. 47.

III. Rule of the Jesuit.

His third Rule is this, That *Arch-hereticks*, and such as are teachers of *Heresie*, must be banished the *Common-wealth* at once, if it may safely be done, but if not, by degrees.

It is easie to know who are the *Jesuits* *Arch-hereticks* (whom they would have banished) even the most active, orthodox, conscientious *Protestants*, the *Calvinists* (as they call them) who have eyes in their heads to discern and discover their *Antichristian* designs, and will not be gulled by their sleights as the ignorant people are.

For the extirpating and rooting out of these, the *Jesuits* prescribes a method of twelve or thirteen steps, for which I refer the Reader to the *Book* itself, such as will not *Bow*, they must *Break*, such as will not comply with the *Papish* Design, must be crushed. According to this Rule the *Prelates* have acted. By them the *Puritan* *Preachers* have been counted the *Arch-hereticks* and teachers of *Heresie* in *England*, though they teach nothing but what is consonant to *Scripture*, and the publick Doctrine of the *Church*, yet they are the teachers of *Heresie*. And being too many to root out at once, it must be done by degrees. The *Puritan* party must be divided

Cour. Poll. l. 2.
 c. 18 s. 6.

divided one from another, and even they might be easily suppressed. It may be done with ease, and less noise.

And therefore first they did cast all those out of the *Ministry* that were not punctual and full Conformists to the said *Conventions*. This was the practice of *England*; in *Ireland* (because there was a company of conformable Persons amongst themselves) they procured an *Edict* for Restraints upon the *Lords* day; and this must be published by *Ministers*; that such as could stand under the *Ceremonies* (though groaning under that burthen) might fall and be broken in pieces under this: And yet because some men suspected of *Puritanism*, might have a latitude here beyond their brethren, they had a third *Engine*, and that was the enjoying new *Ceremonies* and *Adornments*, that if any could swallow the bait, yet they might discover, and cast them out by firing again. To this they added a fourth, Prayers and Proclamations to be read against the *Anti-prelatical* party in *Scotland*. And their last and greatest *Engine* which was like the *Thunder-bolt* against the godly *Ministry* of the Nation to blow up the Relicks of them at once, was the *Oath* for *Episcopacy*, the *Oath Ecclesiastical*.

By these successive *Synagogs*, they made account strictly to extirpate those *Arch-heretics*. As it was sometimes said to *Elijah*, Him that escapeth the sword of *Blazael*, shall *John* slay, and him that escapeth the sword of *John*, shall *Elisha* slay, 1 King. 19. So had they said, Him that escapeth the dirt of the *Ceremonies*, shall the Book of *Sports* slay, and him that escapeth the Book of *Sports*, shall the new *Injunctions* slay, and him that escapeth the new *Injunctions*, shall the *Proclamations* slay, and him that escapeth the *Proclamations*, shall the *Oath* slay. And this by degrees and pauses, that they shall neither know, nor see till we slay them, and cause the work to cease. If one snare do not intangle them, another shall. If one *Engine* do not batter down this party, another shall. The *Prelates* have variety of means and engines to ruin conscientious *Ministers* and *Professors*.

IV. Rule of the Jesuit.

The fourth Rule is this, *That those which are adversaries to the true Religion (which with him is Popery) be put by their Dignities, places, and offices, and not trusted with power or publick Employment.*

I think none is such a stranger in England, but from his own knowledge can witness this, The bestowing of all Offices, the collating of Benefices, the election of Masters and Fellows of Colleges in both Universities, who have had the overruling hand in them all, the power of Mandamus, but the Prelates and their faction? and whom were they conferred upon usually, but upon men infamous for, and impudent in Arminian and Popish opinions? professed Arminianisme and bold-faced Popery hath been the onely speedy way to Church preferment. These have been, and are still confided in (as to publick trust and employment) whilst the soundest and most zealous Protestants are discountenanced, by our high Prelates, whose practice suits well with the Jesuites Rule.

V. Rule of the Jesuit.

His fifth Rule is, *To make the Protestant Religion odious, by laying load upon such tenents as are most subject to harshest constructions, and rendering the persons of those who maintain them contemptible.*

In this our Prelates have not been sparing, *Quas plantas convitium*, have they powred out upon some Doctrines of our Religion, specially the points of Grace? The Pulpits of Italy and Rome, never spit more Gall and Venome against the Protestant Doctrines of Election, Free-grace, Justification by faith, perseverance, touching Antichrist, and the Explications of the Protestants on Daniel and the Revelation; and in a word against all those Doctrines wherein we do in a special manner differ from, and are at an irreconcilable enmity with the Church of Rome. Never did the Popish Bishops and Doctors, as *Ecceius, Cocleus, Stapleton, Harding, Bellarmine*, the rayling Rhetorists sweat more to exaggerate the seeming absurdities, which carnal prejudiced men would draw from

our Doctrine, than many of the English *Prelatical* Clergy have done. And as for the persons of the most famous reformed Divines; as *Calvin, Beza, Pareus, Whitaker, Reynolds, Perkins*; It is well enough known how they have been, and are to this day slighted and aspersed by this sort of men.

VI. Rule.

The Jesuits Sixth Rule is, To foment the quarrels that are among the Protestants, and bring about that party that is nearest in compliance with Rome. And, the wretched Jesuit hath the unhappiness to prescribe one thing as the proper means of Englands Cure. For who (saith hee) might not easily reduce the Puritans of England into Order (you know what the Jesuits reducing into Order is) if hee could extirpate from them an *Approbation of the Bishops*. And had not the Prelates attempted, and almost effected this? They had made us their *Slaves* before, and were they not about to make us *Swear* we would be so for ever? Certainly, though nothing but *Episcopacy* floated in the surface of that *Quagmire*, yet *Papery* was in the *Bottom*, in the *Core*, of it, or reducing the Puritans of England into Order *sensu Pontificis*. And do they not to this day frequently speak for, yea strenuously endeavour after, and contend for a general *Conformity* of all sorts and sects, to the *Prelatical* Government, *Servitude*, and Ceremonies, yea higher than was formerly attempted; none must buy or sell, unless hee receive the mark of the *Beast*; nor onely England and *Wales*, but *Scotland*, and the forein *Isles* must bow or break before this *Idoll*. Our Prelates therefore have well observed this Rule of the Jesuit.

* *Quis enim non facile puritanos in Angliā redigat in ordinem si Episcoporum approbationem, ab eis extorqueat. Cont. ubi supra paragraph. 9.*

VII. Rule.

His seventh Rule is this, That all private *Conventicles*, and publick *Meetings* must be forbidden.

As for private *Conventicles*, you all know that to meet together to pray, or to confer (which with them is a *Conventicle*) is *peccatum irremissibile*; a man may at a better rate almost answer any thing than such a *Meeting*. The terrible *Canons* of our Prelates are *enforced* higher, and more deeply charged

charged against this commendable practice of Christians, than against Drunkenness, Swearing, Adultery, Sabbath-breaking, and the greatest abominations. Nor would the restless spirits of these persecuting Prelates be quiet, till they had got all such meetings utterly suppressed; men may meet together at Cock-fighting, Horse-courting, Stage-plays, to swear, and bee drunk, and unclean; but they must not meet to pray and confer together of the Scriptures, no, not in those places and Parishes where the Ministers are no better than dumb Idols. Behold here the Tyranny of our Prelates!

And then for public meetings, the ancient laudable exercise of Prophecy (I mean not in that sense, the word is lately taken, for private spirits to interpret Scripture.) But prophesying by men in office, peculiarly gifted and called to that work; these must bee banished, ejected, silenced; the publick and most frequented Lectures blasted; publick fasts by consent of Ministers (which had of long time been used in many parts of the Kingdome) are become piacular; a Sermon at next Church the forbidden fruit, when they had none at home, or worse than none. The Prelates have been, and still are very diligent, to suppress holy Assemblies, under the notion of Convivial and seditious meetings, whilst they keep up their Cathedrals and Popish service.

VIII. Rule propounded by the Jesuit

The eighth means to reduce us to Popery is, By severity of Laws and punishments to compel the obstinate unto duty; and yet the rigor of the Law must be slowly drawn out, and not against all, but onely such as be most dangerous.

Now what severity not onely *ad summum Jus*, to the highest Apex of the Law, but even *supra Jus*, beyond the extent and rigor of the Law hath been used to such as stood in the way of their great design, let the walls of their High Commission Court speak; and if that Babel were once raised up again in England (which the Lord in mercy prevent) not onely the ordinary people, but the Gentry of this Nation, (if they do but cross the ambitious designs of these men) should drink deep of their cruelty and rigor.

Mic. 3.

"*Itaque refor-*
matio qua pro-
posuit non ad-
juvat, atatem tamen puerilem Catholicam reddit."

Our *Chronicles* report, that when our Fore-fathers demolish'd the *Abbeys*, they found in their Walls, and *Vaults*, and Ponds, heaps of *skulls*, and bones; the *Monuments* of their smothered *cruelties*; I doubt not but the *Abolishers* of that High *Commission* have found as manifest evidence of their cruel practices: heaps of the *blood* of *Innocents*, whose *skin hath been flaid from off shew*, and *their bones broken*, and *they and their families chopped in peeces*, as *flesh for the Caldron*: And this fruit they reaped of their severity mannaged with this Art which the *Jesuit* promised: *That though compultery Reformation could do no good upon old standers*; yet it would render the younger *swarm* *Catholic*.

Contra.

IX. Rule of the Jesuit.

The *nimb* means, and (as hee saith) of all the rest most effectual is, *That such as are in anchoret, and have the publick management of Ecclesiastical Affairs, do religiously practise and maintain Integrity of life, and purity of manners.* The *Reformation of Religion* (that is, the introducing of *Papery* into a Reformed Church) will go on very slowly, and prove very difficult, unless the *Prelates* and *Bishops* shall oversee the whole *Common-wealth*, not only in *innocency*, but in *reputation and fame of integrity*.

Now, though this *Rule* be far from the practice of most of the *servants*, *followers*, and *adherents* of the *Prelates* (who for the most part are *prophane*, *Atheistical*, and *debauched* persons, in whom there is little appearance of *morality*, and less of *Religion*) yet some of the *Grand Masters* of this faction do counterfeit much *devotion* and *piety* in their outward *Gait*, *looks*, *gestures*, *conversation*: Or else it were not possible for them at any time to obtain so far upon the hearts of *Prince* and *Parliament* (whose *Interests* do thwart the ambitious designs of the *Prebends*) as to leave the disposing of all *Church Affairs* wholly unto them: If they should not outwardly demean themselves as the only *Saves* upon earth, as *incarnate* *Angels*, men wholly composed

posed of *Devotion to God, Compassion to his Church,*
 grief for the *Rents* and breaches of it, *Zeal for the peace* and
 good of it; they could not prevail with the *Magistrate* to *trust* them with so much power, specially considering how *often* they have *abused* it in this Nation, and *intermeddled* upon
 the *Royal Privilege*, and the authority of *Parliament*, as
 appears by above a hundred instances in the *English Chronicle*.

*cum Orboduram Religionem: sed petitiones commodas accipiunt, quibus d. plerumque turbata
 pacem Ecclesie, hortantur principem ad eam restituendam, id facile esse dicunt auferatur modo
 conventionis studium, quod dissidium non sit in rebus magis momenti sed exigui ponderis.
 Pedit. de prud. vet. Eccles. l. 2. c. 5.*

Doubleless it stands not with reason, that a *Protestant Prince*
 should knowingly and willingly give way to the *re-establish-*
ing of the *Popish Religion*, and therein *ipse facto* divest him-
 self of his *Supremacy*, and lay his head at the *Popes* feet for him
 to kick off the Crown from his Royal Brow, with a spurn
 of his disdainful foot at pleasure. But why the *Bishops* (spe-
 cially such of them as have been observed to with well to
Popery ab Incumbulis) should contrive and carry on such a
Plot, some reason may be given; For could they but once
 obtain this, *That Popery should Triumph over the Reformed*
Religion, then they know that the *Antier* would soon *Trample*
 upon the *Crown and Scepter*: *Hac enim est veritas, &c.* (saith
Boharmine (a)) This is the *Truth*, whatever customs hath in-
 troduced; That the *Bishops* be *Pastor, Pastor* and *Doctor*, as well
 of the *Prince*, as of the rest of the people. And according to
 these *Appellations* the *Prince* ought to be subject to his *Bishop*,
 and not the *Bishop* to his *Prince*. *Swarez* saith; (b) *nunquam*
que Rex Subditus est, &c. Every *King* is subject to his *Bishop*
 in *spiritualibus*, unless he be exempted by the *Pope*. Would
 not this be a brave world for our *Bishops*, and the whole *Cler-*
gy too, to be exempted from the power of *Laws*, and civil Ju-
 dicature? *Leges non obligant Clericos, &c.* (saith *Swarez* again)
 The *Law* doth not bind the *Clergy* by virtue of any *Laic Juris-*
dition, neither can *Kings* bind the *Clergy* by laying any *special*
Law upon them; And again, *Ecclesiastical persons are privi-*
leged

judged in Court, not only in case of Ecclesiastical, but of Civil Crimes.

And therefore *Readers*, though thou canst see no Reason why a Prince or State professing the *Protestant* Religion (having sufficiently smarted under the *Pope* and *Prelates* Tyranny) should decline to *Papery*; yet thou mayest see strong reason why a proud *Prelacy*, and a corrupt *Clergy* should underhand-indeavour to bring it in, and thou mayest here take notice of the *method* and *ways* whereby they may compass their designs, and neither Prince nor people *shall know nor see*, and yet our *Prelatical* Clergy are so confident of the truth of their *Maxime*, *No Bishop, no King*. That they would make us beleeve that it is as true as the *Gospel*, whereas their great design is to make the *Seepie* subject to the *Mitre*, so much are they for the *Royal Prerogative*, and the *Power of Parliaments*.

It is well enough known (he that runs may read it) that the *Jesuits* Rules for introducing *Papery*, have been practised by our *English Prelates* of late years, and still are practised by them. Let any ingenious spirit judge of their intentions by their actions.

I have only let you see from whose *Quiver* they have drawn their *shafts*; you may hereby judge of the mark whereat they aim. You have seen whose *Heifer* it is they plowd with: Judge by that of the seed they would have sown. If they never knew that a *Jesuit* had delivered these Rules for the altering of Religion in a Christian State, they were very unhappy in complying so exactly with them, when they did not know them: And what can we think but that they were, and are acted by the same *Genius*, or the same *Angelic informant* that the *Jesuit* was when he penned them. But if they know (as it is most probable they do) that these are the Rules, this the *Art* delivered by a *Jesuit* for the subverting the true Reformed Religion, and the introduction of *Papery* again, and yet do knowingly, and *de Libero* conform to them, and make proof of them, what can we think is their intention, but to alter our Religion. But blessed be the Lord who hath said (and will perform it) *That no man*

Give the leave (Gentle Reader) here to subjoin the say-
ings of some wise and learned men; as well *Papists* as *Protes-*
tants touching the *Grævan Arminian* Design carried on by
the *Princes* and their Adherents in *England*; for introducing
Papery and reducing *England* to the Church of *Rome*.

A *Jesuit* writes in a Letter to the Rector at *Brussels*
thus:

Father Rector, &c. We have now many strings to our Bows,
and have strongly fortified our Faction, and have added two Bul-
works more; for when King J. lived, we knew he was very vio-
lent against Arminianisme, and interrupted with his pestilent
wit and deep learning, our strong designs in Holland: Now we
have planted the Sovereign Drug Arminianisme, &c. which
we hope will purge the Protestants from their heresie.

This Letter was seized in Archbishop Lands Study; and
attested against him at the Lords Bar.

An English *Jesuit* in a Book inscribed, *A Direction to be ob-*
served by N. N. printed 1636 p. 10, 22. Thus writes,

To speak truth, what learned judicious man can after impar-
tial examination embrace Protestantisme which now waxeth
weary of it self? Its professors declare themselves to love tem-
per and moderation, allow of many things which some years ago
were usually condemned as superstitious and Antichristian: And
are at this time more unresolved where to fasten, then in the insu-
oy of their Church: for do not the Protestant Churches begin to
look with another face? Their walls to speak with another lan-
guage? Their Preachers to use a sweeter Tongue? Their annual
publick Tents in the Universities to be of another stile and
matter? Their Books to appear with Titles and Arguments which
once would have caused much scandal among the Brethren?
Their Doctrine to be altered in many things, and even in those
points for which their Progenitors forsook the then visible
Church of Christ? Their 39 Articles; the same, the con-
fession

(14)
fession, and almost the creed of their faith are patient, patient-
bation of some sense wherein they may seem to be Catholick?
To allege wife and children in these dayes is but a weak plea to
compass a Benefice. Fiery Calvinisme once a Darling in Eng-
land, is at length accounted Heresie, yea and little less than
Treason, men in word and writing willingly use the once fearful
names of Priests and Altars; nay if one do but mutter against
the placing of the Altar after the old fashion, for a warning he
shall be well warmed with a Cole from the Altar, &c.

That aspiring Prelate Dr. Laud in his Letter to Bishop Hall
concerning Episcopacy, hath these words,

You do extremely well to distinguish the Scottish business
from the state of the foreign Churches; but yet to those Churches
and their Authors, you are a little more favourable than our case
will now bear. What should bee the intendment of this
word Now?

Bishop Carleton in his Examination of Mountagues Appeal,
page 63.

What greater pleasure (saith he) can a man procure to the
enemies of the truth than to speak evil and odiously of those men
whose service God hath used, and made them excellent Instru-
ments to make the truth known to us? Some take it for a sign of
such as are looking towards Popery, when they offer such a
service to the Papists, as to speak evil of them who have been the
greatest enemies to Popery, the greatest Propagators of the
truth.

Dr. Robert Abbot Bishop of Sarum, in a Sermon preached
before the University of Oxford, 1615.

Men under the pretences of truth, and preaching against the
Puritans (saith he) strike at the heart and root of faith and Re-
ligion now established among us; This preaching against
the Puritans, was but the practise of Parsons and Campians
counsel, when they came into England to seduce young Students,

they beheld a daily growth, and spreading of the faction of the
Arminians: thus being aware thereof, they well knew, but a car-
rying away being in Popery. And the professors of the same
were the common disturbers of the Protestant Churches, and in-
convenience of those States in which they have gotten any
head, being Protestants in show, but Jesuits in opinion and
practice.

The Notable Lord Falkland, in his excellent speech to the
House of Commons, printed year 1641, pag. 3, 4, 5, 6, 7.

Most Honorable Speaker, he is a great stranger in Israel, who knows
not that this Kingdom hath long laboured under many and
great oppressions, both in Religion and Liberty, and his indigni-
ties and wrongs, in his innocency, lest he do not but
know and acknowledge that a great, yea, a principal cause of
such abuse, hath been some Bishops and their adherents.

Mr. Speaker, A little search will serve to finde them to have
been the destruction of Unity, under pretence of Uniformity,
to have brought in Superstition and scandal, under the titles of
reverence and decency, to have debased our Church by adorning
our Churches, to have slackned the discipline of that Union
which was formerly between us, and those of our Religion beyond
the Sea, and thus as unpolitick as ungodly.

And againe p. 7. and 8. Sir Thomas Moore saith, of the Ca-
smiths, their business was not to keep men from Rome, but to lead
them thither, and peccatum sine peccato licet ante
deum, so it showed their mark, (meaning the Pope) was their
business, of a Papist might, he brought in without Popery,
under the name of much as they could of the Gospel without
bringing themselves into danger of being destroyed by the
law.

Mr. Speaker, to go no further, from it, there have been
frantically laboured to deduce themselves from Rome, that they
have grown great suspicion, that in gratitude they desire to return
thither, or at least to meet it half way: some have evidently la-
boured to bring in an English, though not a Roman Popery:
some have laboured to make a new sort of a popery, and thus
to blind dependence of the people upon the Clergy, and of the
Clergy

Glory upon themselves: And have opposed Papacy beyond the Sea, that they might settle one beyond the Water: Nay, Common sense is more than ordinarily false, if none of them have found a way to reconcile the opinions of Rome to the protestants of England; he so absolutely, directly and cordially Papists, that it is all that 1500 l. per annum can do to keep them from confessing it.

And again p. 9. Wee shall finde of them to have both kindled and blown the common fire of both Nations, to have both sent and maintained that Book, of which the Author hath no doubt long since wished with Nero, Utinam nescissem literas: and of which more than one Kingdome hath cause to wish, That when he writ that he had rather burned a Library, though of the value of Ptolomies. Wee shall finde them to have been the first and principal cause of the breach, I will not say of, but since the Pacification at Barwick: Wee shall finde them to have been the almost sole Abettors of my Lord of Strafford, whilst hee was practising upon another Kingdome, that manner of Government which hee intended to settle in this, where hee committed so many, so mighty, and so manifest enormities as he like have not been committed by any Governour in any Government since Verres left Sicily. And after they had called him over from being Deputy of Ireland, to be in a manner Deputy of England (all things here being governed by a Juntillo, and that Juntillo governed by him) to have assisted him in the giving of such Counsels, and the pursuing of such courses, as it is a hard and measuring case, whether they were more unwise, more unjust, or more unfortunate, and which had infallibly been our destruction, if by the Grace of God their share had not been as small in the subtilty of Serpents as in the innocency of Doves.

FINIS.